them a base for a new sense of personal esteem and security. "Roles relinquished as part of the aging process in the main-stream age-integrated society are replaced with new roles and sources of self-affirmation" (p. 131). Again, hardly surprising. Tomoko Hamada's essay deals with the ways in which Japanese corporations handle the transfer of Japanese personnel between corporate headquarters in Japan and overseas subsidiaries (US). Not surprisingly she finds that "the Japanese firms' approach to multi-nationalization derives from and is an extension of the relational dynamics of the interorganizational alliance between the parent firm and its subsidiaries in Japan" (p. 139).

The sixth chapter, authored by Jennifer Robertson, is nominally a study of the Takarazuka Revue, but becomes an attack on what most people in Japan probably see as the appropriate role for women in Japanese society, "good wife, wise mother." Takarazuka provides a sort of fantasy alternative to, and thus undermines this conventional female role which society, as a giant malevolent conspiracy, tries to force on all women in Japan. The final chapter, by Patricia Steinhoff, deals with the Rengō Sekigun purge in 1972, in which twelve members were tortured, beaten, and killed by their fellow members. Steinhoff insists that this "resulted from very ordinary social processes enacted by quite normal individuals" (p. 195). And concludes, "The processes of scapegoating, deviant labeling, and becoming a victim are the same, whether the event is the holocaust, the My Lai massacre, the mistreatment of racial minorities, or the tiny Rengo Sekigun purge."

To that extent, the purge could have happened anywhere, and it could have been committed by anybody" (p. 222). It would have been helpful if Steinhoff had told us how she defines "ordinary" and "normal." Steinhoff is a good story teller and as a good story teller she is extremely selective in the data which she chooses to include. She says that her story is based on autobiographies, trial records, prison interviews, and correspondence. Nevertheless there is too much in this chapter which belongs to historical fiction rather than to reliable scholarly writing, as, for example, when she tells us what people were thinking, what their motives were, etc. She does not say that this is what they said or wrote later, or that other participants said that they thought, at the time, that this is what someone else was thinking; rather she informs the reader that this is what such and such a person felt or intended at the time, even the leader of the group who committed suicide in prison in 1973, presumably without being interviewed by Steinhoff.

I laid this volume down with a sense of frustration and disappointment. Surely these scholars could have done far better than this. Most of these chapters seem to be tidbits, leftovers from research published elsewhere. But why publish so much that is trivial or self-evident? True, one can often find a few valuable pieces when sifting through a collection of discarded materials and that is true of this volume as well. If you are willing to take the time and effort you will find something helpful here, not much, but something.

The Christian Tradition: Beyond its European Captivity

Joseph Mitsuo Kitagawa
Philadelphia: Trinity Press International, 1992. xii + 307pp.

Reviewed by Joseph S. O'Leary
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JOSEPH KITAGAWA COMPILED this collection of essays shortly before his death. The book

falls into three parts: (1) a critical survey of Christian missionary activity in Asia; (2) an account of the problems of Asian Americans; and (3) a discussion of the present prospects for a global, pluralistic Christianity. I shall comment briefly on each of these in turn.

The focus of Kitagawa's view of Christian missions and the younger Asian churches is the colonialist mentality. He finds vestiges of this in surprising places. Interreligious dialogue, for example, may be "a convenient gimmick to camouflage the bankruptcy of the all too simple missionary approach of the Western churches" (p. 36). A tragic effect of colonialism is that the Asian churches have become Western ghettos, often seen as "faded carbon copies" (pp. x, 21, 37, 225) of the parent churches. Japanese Christians are seen as lagging in their responses to their social context—the peace movement, refugees, aesthetic-cultural matters—while their theologians are more familiar with Rahner and Pannenberg than with Asian thought. Under the "gentle tyranny" of a "Barthian glorification of the church" combined with an "abominable ignorance concerning Christian groups in other parts of Asia" (p. 78), Japanese Christians continue to regard Western theology as universally normative, a situation which Kitagawa deeply laments. This section ends on a radical note, as Kitagawa invokes the *fumie* scene in Endo Shusaku's *Silence*: "The act of liberating Jesus from petty orthodoxy, making it possible for Jesus to carry his cross and share the pains and torments of the people, is somewhat reminiscent of Zen Buddhists' way of killing man-made Buddhas, Bodhisattvas, and scriptures if they stand in the way of satori" (pp. 86–7).

Kitagawa's account of the experiences of Asian Americans is perhaps the most interesting section of the book. He tells of the disappointment experienced by the children of Japanese immigrants, who felt themselves to be American, and rejected their parents' culture, only to discover as they grew up that society did not endorse their self-perception, and that an "invisible establishment" had set firm barriers to their advancement. "Hostility in the social sphere does not become noticeable until adolescence" (p. 101). Miscegenation laws, refusal of citizenship to those of "Mongolian" extraction, and refusal of service by barbers, restaurants, hotels, are among the more blatant forms of discrimination which Kitagawa recounts with sadness. He has had "sleepless nights" (p. 119) thinking about his experience of being incarcerated as an "enemy alien" during World War II. The mass evacuation was carried out so ruthlessly by the U.S. military that even foster-children in white homes were swept off to the detention centers. Evidently this experience lies at the root of Kitagawa's keen sense of the horrors to which discrimination and presumptions of racial or religious superiority can give rise. Though he has discovered that in the U.S. the principle of non-discrimination demands a long struggle for every particular application, he does not seem to harbor any bitterness, perhaps because he knows that things are no better anywhere else, and are likely to be far worse.

Convinced that "the European captivity has made Christianity hermeneutically illiterate" (p. 247), Kitagawa pleads for a global theology, which will begin with an effort by Christians to get outside the "autobiographical" perspective and see themselves as they appear in the eyes of others. The question such a theology puts to its own and to other religious traditions is: how genuinely have they "incorporated the full substance of underlying, invisible spiritual reality" (p. 281)? Christianity is to understand itself as part of the wider interlocking entity we call religion. Only then will interreligious dialogue cease to be "simultaneous monologue" (pp. 36, 254, 277). But Kitagawa is

slow to draw explicitly theological consequences from this vision of Christianity as one religion among others; he sometimes gives the impression that it affects Christianity as seen from the outside while leaving its internal "autobiographical" understanding intact.

His account of why Christians have resisted such an understanding of their place in the history of religions sometimes savors of sociological or psychological reductionism. When he decries people's "misguided conviction that their autobiographical understanding of the inner meaning of their own religion alone has ultimacy, finality, and universality" (p. 236), does he do justice to the conviction of ultimacy that we find in the Buddha or Saint Augustine, for example? "The church often ends up distorting sacred experience and faith by resorting to yesterday's experiences as the soteriological formulas for today and by superimposing [*sic*.] such dead formulas (dogmas and canon laws) on the faithful" (p. 146). Can dogmas be equiparated with canon laws? Are the dogmas of Nicea and Chalcedon simply "yesterday's experiences"?

I found the appeal to Paul as a religious pluralist unconvincing: "although he proclaimed the ultimacy of the God of Jesus Christ (monotheism) as his autobiographical affirmation…, he readily acknowledged the existence of plurality of religions in the Mediterranean world, of which Christianity was one—based on the outer meaning of Christianity (monolatry)." This claim is supported by I Corinthians 8.5–6: "there are many "gods" and many "lords"—yet for us there is One God…and One Lord," a text which is said to express "the principle of *coincidentia oppositorum*" (p. 167; also viii, 7, 67, 189, 199). That Paul came to terms with religious pluralism as a social fact does not imply any recognition of a parity or interdependence between the Gospel and other cults. Such a prooftext suggests that all Kitagawa is pleading for is sensitivity to others' mistaken beliefs, but surely he wants to go further than that.

Kitagawa's denunciation of the error of Christendom in moving from inner monotheistic conviction to the social imposition of a single religion seems based more on its destructive effects than on any clear account of a more enlightened theological alternative. His numerous allusions to *imperium* and *sacerdotium* in the Middle Ages give the impression that his effort to get "beyond the European captivity" has become bogged down in a quarrel with Europe. The critique of Constantinianism is a wellworn theological theme, which scarcely needs to be re-aired at such length. In general, it seems to me that a firmer theological underpinning is required for Kitagawa's global vision. The vision itself will be attractive to most Christians who seek to come to grips with religious pluralism.

Severe editorial rearrangement and abridgement would have enhanced this text greatly and won a wider audience for Kitagawa's views. Though the style, despite some unidiomatic constructions, is always clear and readable, readers will find their patience taxed by the numerous repetitions and a certain desultoriness in the progress of the argument, which too often substitutes sweeping historical surveys for theoretical elaboration. The recurring items (in addition to those noticed above) include an opaque five-line quotation about Hegel (pp. 181, 216, 238) and an undeveloped comment on "a peculiar Western convention of dividing human experience into a series of semiautonomous pigeonholes" (pp. 5–6, 34, 44, 144, 214 ["serious" instead of "series"], 235). A few oddities: "ultraism" for "altruism" (p. 20), "the house I go tonight" (p. 45), "the British Roman Catholic, John Newman" as author of "Lead Kindly Light," which is said to contain "Christology and ecclesiology" (p. 149), "Clement VIII" for "Clement VII" (p. 177), "Salmon Rushdie"

(p. 227), "*religionskritiks*" (pp. 238, 240, 248, 252, 254), "Czesltaw Milosz" (p. 249), "sufficiently Westernized enough" (p. 278), references to "rhetorics," "logics," and "lores."

Kitagawa was an eloquent and influential propagator of the ideals expressed in this book. But it was not given to him to work them out as a full-fledged theoretical program. The value of the book lies in its breadth of vision, its convincing identification of the role of the religious traditions today and of the problems they are having in assuming this role, and the author's burning concern for the creation of solidarity among human beings. His criticisms of historical Christianity from an Asian perspective should contribute to deepening people's awareness of global and interreligious interdependence.

In the Way: A Study of Christian Missionary Endeavours

Kenelm Burridge
Vancouver, British Columbia: University of British Columbia Press, 1991.

Reviewed by John F. Howes
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THIS SEMINAL WORK should be read by anyone with an interest in missions, for in it Burridge analyzes the process by which Christians follow the injunction to spread their faith to all the corners of the world and what happens when they try. As a result, to borrow the words of a senior missionary to Japan, Burridge "makes me proud of my profession." He centers on the person of the missionary as an individual. Missionaries go in "the way" as set forth in John 14:6, but find themselves frequently "in the way" of those who try to live out their lives within the societies to which the missionaries go. This daily tension defines the missionaries and the success of their work. One can best start to understand the importance of Burridge's findings through a summary of what he says.

THE ARGUMENT

The enormity of Burridge's task and his systematic approach to it does not facilitate summary and his frequent challenges of preconceptions keep the reader alert. He warns the reader from the start when he notes the involvement of anthropologists with "missionaries as persons, respected, and what they do, disliked" (p. x). These mixed emotions are met "with courtesy mingled with a certain guardedness…" by the missionary who typically has "been in the area for some years before an anthropologist arrives…. Hence this book: an attempt to understand and to create understanding" (p. xi). Burridge later introduces his own conclusions which so differ from those of many other anthropologists. "One day, perhaps, all those who enjoy the parts of the Euro-Christian heritage may come to acknowledge how much the world owes to those men and women who are or have been Christian missionaries" (p. xi). Context indicates that Burridge's findings clearly result from an arduous inquiry into an intellectual and spiritual problem of great personal importance.

Missionaries are seen as *individuals* (Burridges's emphasis), men or women "who, standing apart from a given moral order, attempt to transcend it and communicate to others the vision of another and more satisfying moral order…and give themselves over to the critique and transformation of other peoples' business" (p. 3). In this identification with missionaries with what might be called "heroic individuality," Burridge builds upon his earlier work, *Someone No One: An Essay on Individuality.* (Princeton, Princeton University